

The South African Outlook

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The South African Outlook

“Most of the phenomena which threaten and undermine the religious and social life of a nation can be traced to a lack of happy home life and maladjustments in the married and home life of the individuals.”

The Governor-General.

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The Governor-General.

Mr. C. R. Swart, formerly Leader of the House of Assembly and Minister of Justice, was sworn in as Governor-General before the Chief Justice on the 12th of January, 1960. In his address to the nation after his installation, Mr. Swart plainly recognised that his new office demanded of him attitudes and duties widely different from those he had been called to exhibit and perform during the last 40 years. To change from being a party-politician in full activity to being a constitutional Head-of-State in the twinkling of an eye, as it were, is no small problem to be set any man. In attempting this Mr. Swart is at a disadvantage compared with his predecessor, who served his apprenticeship in the non-party office of Speaker. But on the other hand, he takes office in a year when ordinary political activity will be curtailed by the Jubilee celebrations for Union, and there should be abroad a disposition to emphasize the gains that have resulted from the coming together of the four separate colonies into one, and also to submerge the acrimony which has been altogether too much in evidence on occasion in the past. Those of us who can remember the hopes for the co-operation of the various groups in the State cherished by the founders of Union are somewhat wry-mouthed when we contemplate the stubborn persistence of old animosities. Nor can we

forget that there are masses in our midst, especially in the Cape, who feel no surge of gratitude at all when they count the changes that have resulted from Union. One of the notes we missed in the otherwise quite admirably expressed declaration of ideals by His Excellency was any specific mention of the non-European. Nobody would have guessed from the speech as reported or heard that there were any other groups among us than those who spoke Afrikaans or English. No doubt as Supreme Chief of all the Bantu the Governor-General will address a special message to them but we regret that they and the other non-Europeans were not made to feel from the start that they also belonged to South Africa. The sentence from the address that we have put at the head of these notes we commend to all races and groups, and if the Governor-General and his Consort can use their influence to promote to the full the aspirations of the prayer that followed it, they will indeed have rendered signal service to our country.

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The Referendum and the Republic.

In the ordinary meaning of the term this Magazine, like the Governor-General, has no politics. Its concern is with the religious, and especially with the missionary state of the nation, and with the social progress of the whole people. But it cannot ignore the social and religious consequences of political activities and must therefore in the interests of the non-European people especially, and from its own standpoint, indicate where and how political or administrative action is likely to affect these. We hold quite definite opinions on two well-defined groups of questions: the first is in regard to the general policy of apartheid as enunciated and practised by the Government, which we do not think can or should attain its object; and secondly, we believe that in the Commonwealth we have an effective group of united nations already in being and with experience behind it which, by all the energy and wisdom we are capable of, we should unitedly maintain and promote as diligently as we maintain our internal unity. For many years the Party now in power has had as one of its objectives, if not indeed as its main objective in spite of the greater publicity accorded to its apartheid policy—the transformation of the country as a Dominion of the Commonwealth into a Republic. This, if successful, is bound to weaken the ties which alone enable the Commonwealth to persist and continue to function. Nothing could be more democratic than it was before it was con-

ceded to India that she could have the benefits of association without being of the family. We believe that this and the adoption by other states of the same accommodating device has weakened the association and in the end will not work out to the advantage of those who adopt it.

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Will a Republic unite ?

We share the disappointment of those who deprecate the introduction of the question of the Republic as a live issue in this Jubilee year. We cannot see that it will have any influence towards uniting the European people and we can easily imagine it acting in an opposite sense. We ought never to forget the hopes that animated the fathers of the Union and though some of those hopes have not been realised, we can still admire and respect the faith of those who together ventured upon the new experiment in political co-operation, which was the real basis of Union. That the constitution which was then accepted was the condition of Union should warn the government about tinkering with it, especially as the terms upon which the issue is to be decided do not guarantee that it will have the backing of any substantial majority.

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What can the opposers do ?

Those who believe that the change to a Republic would not work out to the advantage of the country will doubtless employ argument, invective and all the arts of the debater to their heart's content and may indulge in wild and whirling prophesies of what may happen, but it may as well be understood now as later that effective objection can only be registered by voting against the proposal in the Referendum and the only measures that can be taken are first : to be sure that one's name is on the register, and secondly to record one's vote on the day. There will be no other test. In view of the importance of the decision it is to be hoped that arrangements will be made for absentees to record their votes.

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Constitutional Reform.

To a referendum there can be no constitutional objection but there must be to the exclusion of all non-Europeans from voting on the proposal. We welcome all the more therefore the action of the youngest of our political parties, which calls itself *Progressive*, in inviting a group of political leaders and jurists to study what reforms are necessary to allow each element in our population its due share in the framing of laws. This is a step that should have been taken long ago and it is a pity that it could not have been converted into a minor National Assembly. For even if the Bantustans succeed in becoming self-contained constitutional authorities, with all the liberty that the citizen of an independent African State imagines he is going to have, (and already there are signs that this is the hope of

the Bantu) there would still be the overall policy of the country, from any share in which he would be shut out. But he would not be shut out of the consequences of any mistake in policy made by the white group, which alone elects the present Parliament. The only reasonable conclusion, therefore, is that in all major questions the Bantustans and the Coloured and Indian voters would still require to be represented in a body which would in fact be the supreme Parliament. This question of the participation in the state of members with the range of attainments exhibited in our country is the crux of the constitutional problem and it will be interesting to see what the Progressive Commission makes of it. There is no doubt but that this will be the critical problem of the next few decades.

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Banishment Orders.

On Monday 15th November the Hon. the Minister of Bantu Administration and Development granted an interview to a deputation from the Christian Council which conveyed to the Minister the deep concern of the Christian community over certain features in the orders which had been issued. These referred to the sudden manner in which the orders were apparently served, involving serious dislocation of the work and domestic life of the person proceeded against ; the fact that reasons for the orders were not disclosed ; and that no appeal seemed to be possible in the courts. The deputation suggested that the amount of £2 per month allowed towards the maintenance of banished persons was totally inadequate and that where relatives were allowed to visit them the permission was of little value since the banished were generally at a distance of hundreds of miles. The deputation also asked whether ministers of religion were allowed to visit these people, as chaplains do those in prison.

The Minister said that he regarded the issue of such orders as an unpleasant duty but he had to remember his responsibilities to the Bantu generally ; he was quite sure that when it became a duty to order a removal there was adequate opportunity for the person concerned to ask reasons. The deputation asked if the procedure of preliminary warning had been used in the case of Mrs. Mafekeng, but there was no reply. It was not always easy to give reasons immediately owing to legal implications. In regard to maintenance the Minister said that if the present rate was inadequate it would be reviewed but he pointed out that there were facilities for earning money. The deputation was informed that several who had been banished had returned home changed in outlook. The Minister said that the Trust Farms used for this purpose were very pleasant places and that an official of the department visited all banished persons at least every three months to listen to complaints. The Minister repeated that his chief concern was to protect innocent people.

Ministers of Religion would certainly be given permission to visit removed persons. The Minister expressed willingness to discuss cases with the Church Leaders whereupon the deputation thanked the Minister for his courteous reception and withdrew.

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The Monckton Commission.

The British Government has succeeded in completing the numbers of this important advisory commission but not unfortunately in securing the co-operation of the opposition. The Commission is expected to begin its work in February and will assemble at the Victoria Falls. Apart from its almost equal interest to us in South Africa as to the inhabitants in Central Africa, we hope to record its progress with interest as the Moderator of the Church of Scotland, the Rt. Rev. Dr. Shepherd is a member. Meantime there seems to be some doubt about the nature of its reception in Central Africa where there ought to be amongst responsible people every hope that it will be accorded the peaceful conditions in which a fair hearing for all parties which have an interest in the problem can be given. Commenting on the Commission, the special Committee of the Church of Scotland, which has a direct interest especially in Nyasaland, has expressed the view that such an advisory Commission might "afford a means by which the different interests in Central Africa and the United Kingdom might be brought closer together." It would however have preferred a British Parliamentary Commission on account of the United Kingdom's role as a protecting power over two-thirds of the area of the Federation. The Report continues: "We believe that the way the Commission will set about its work is of the utmost importance. Until a much greater measure of African goodwill is obtained, no Commission or inquiry can prepare the way for the 1960 Review Conference." The report was presented by the very Rev. Dr. George F. MacLeod who said: "We are still concerned with reconciliation, and we believe that the approval of this Report is the best contribution that can be made for the time being towards ultimate peace."

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The Ecumenical Conference on Man in Rapid Social Change.

This important Conference was duly from the 7-10 December in Johannesburg, convened by bodies representative of the Christian Churches in Southern Africa, by the Christian Council and the Commission on Christian Literature. It was also attended by delegates from the International Missionary Council and the World Council of Churches and other World Christian Alliances or Churches. The Conference Chairman was Dr. the Hon. W. Nicol, Minister of the Dutch Reformed Church and former Administrator of the Transvaal Province. Sessional Chairmen were the most Rev. Dr. Joost de

Blank, Archbishop of Cape Town; the Rt. Rev. H. H. Munro, Moderator of the Presbyterian Church of South Africa; Rev. Dr. A. J. van der Merwe, Moderator of the Cape Synod of the D.R.C.; and Rev. Dr. J. B. Webb, Chairman, Southern Transvaal District of the Methodist Church of South Africa.

Altogether about 144 delegates attended the conference representing 8 overseas bodies, and 53 local churches and allied organizations.

Valuable papers were read by the Chairman and the sessional Chairmen and by Dr. S. Biesheuval, Director of National Institute of Personnel Research; by Mr. A. H. Broeksma, Q.C., Professor H. D. A. du Toit, Pretoria University; Professor Andrew Murray, Dept. of Philosophy, Cape Town University; Dr. R. E. van der Ross, Principal Battswood Training College, Cape Town; Professor Monica Wilson, Department of African Studies, Cape Town University; Rev. D. Kitagawa, Geneva; Rev. G. M. Setiloane, and Dr. Eugene C. Blake.

We hope to print extracts from these addresses during the coming months and meantime we give the opening address of the Hon Dr. Nicol in full.

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Marriage Laws.

One of the topics which must engage any society undergoing rapid social change must be the suitability of the various laws that regulate marriage. Since the Christian Church has traditionally so much to do with marriage and is in a position to advise contracting parties about to enter the state of matrimony, it is at least desirable that there should be some uniformity in the advice that ministers might give as to the system which is most conformable to general Christian practice. In order to provide a basis for discussion where the laws relating to native marriages are concerned and to suggest the desirability of churches combining to make representations to the civil power where existing practices are capable of leading to conflict we print an exposition of some of the difficulties that confront parties in a society where more than one system is permissible; it is for the churches to discuss whether anything is to be gained by pressing for amendments to the existing laws.

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Since the Magazine was set up in type we learn with deep regret of the death of Mr. K. A. Hobart-Houghton, formerly Head of Lovedale High School, one of the Founders of Fort Hare, and Inspector of Schools, Cape Education Department. We hope to publish some account of his career and activities for African Education in our next issue.

Ecumenical Conference

OPENING ADDRESS : OUR CHANGING WORLD

By Rev. Dr., the Hon. Wm. Nicol, formerly Transvaal Administrator : President of the Conference.

MR. Chairman, Ladies and Gentlemen, dear Friends in our Lord Jesus Christ!

Allow me to add my own welcome to that already expressed by the Chairman. Johannesburg is our most international city in South Africa, and, more than any other place in our country offers a picture of Our Changing World. A few years ago there were still places in the heart of the city where you could see the original structures of the 1880's, leaning against the buildings erected a decade later and both overshadowed by the many-storied buildings of the last twenty years. The change that has taken place in these structures is but a symbol of the change that has taken place in us who dwell therein. The environment of our conference will, I expect, assist us to grasp the deeper significance of that change.

Not only to Johannesburg do I welcome you, but also to our communion. The communion of saints must have a content and does not consist of just being physically near to each other. The content during the next few days will be our common desire to find the answers to our social problems in Jesus Christ through His revealed Word. Our communion will be real and effective to the degree that we surrender ourselves to Christ and are inspired by His Spirit in our thinking and speaking.

All this will call for great humility. It is not just bricks and mortar that have changed, but human beings : it is not just humanity in general that has changed, but we, the members of this conference. Our problem is therefore that we who are ourselves subject to change have to study and advise a church, itself undergoing change, how to apply changed methods to a changing world so as to don't let me string it out any further!

Something has, however, happened during the last few months that challenges us, with our greater divine resources, to proceed with our study in the Name of our Lord. Scientists, stationed on our planet which moves through space at great speed and rotates on its axis at over 1000 miles an hour, have aimed a man-made rocket at an object 200,000 miles away, itself circling our planet every 25 hours, have fired that rocket, itself changing its speed under different influences, which has at will hit or circled that speeding object, predicting the result of their venture several days in advance.

In the face of that achievement we who have the Spirit of Christ as our Guide proceed courageously to find and apply the remedies of his Word to our Changing World.

Mr. Chairman, you have asked me to sketch the Changing World in an opening address which, it is hoped, will

serve as background for the discussions of the next few days.

The first great change that has taken place during this century is with regard to the geographic disposal of the population of the earth, as between urban and rural areas. This has not only an ethnological but a definitely religious significance. As this ecumenical conference is meeting in the Union of South Africa, I shall take what has happened here as illustrative of the great change. I believe it is typical of what is happening the world over.

At the time of Union in 1910 our European population was about 1,300,000 of which 52% lived in urban areas. Forty years later, at our last census in 1951, the European population had just about doubled—1,300,000 became 2,600,000. All the increase was however in the towns which then held 77% of the Europeans, while there was an absolute decrease of 44,000 on the platteland. I understand that to-day we have only 1 out of every 6 of our European population of 3,000,000 on the platteland.

The Bantu have fared somewhat better, thanks, in part, to a measure of control on their movements. At Union they counted about 4,000,000 of whom half-a-million (13%) were in or around the European towns. To-day they count 9,000,000 of whom 2½ million (27%) are town-folk. They still have 6½ million (73%) on the platteland.

I do not wish to tire you with the figures for the Coloured population. Suffice it to say that there has been little change in rural areas while their increase has all been in the towns where they have more than doubled their number in 40 years.

In summary: Of our total population—European, Bantu, Coloured people and Asians, of 6,000,000 at the time of Union in 1910, only 1½ million or 25% lived in towns, while at present 43%, or 5½ million out of our 13 million have moved there. If it were not for the comparative immobility of the large Bantu population, the townward movement would have been much greater.

Now, Mr. Chairman, I would not have tried to entertain you with these figures if it were not that they have great significance for our study. History teaches that the land eventually belongs, not to those who have their transfers in safe custody under lock and key, but to those who actually, physically, come into contact with the soil. By the phrase "coming into contact with the soil" I do not mean as I have already said being the absentee owner of the land nor being the overseer who visits farming operations on horse-back or by jeep, but literally the hands

grappling with the good earth. That is the pattern of changing ownership of land through the centuries.

The latest large-scale example of this procedure is Egypt, where, in the pre-Nasser period, 95% of the land belonged to 5% of the population, while to-day the other 95%, who until lately worked the land belonging to others, practically own that land.

South Africa is now facing the question: who ploughs our lands and harvests them? Who milks our cows and feeds them? Who works our mines and tends our machinery?

History also teaches that contact with the land plays an essential part in the cultural development of every nation and of every generation. If the sons of farmers were removed from any of the learned professions that profession would indeed be the poorer. It seems as if the correct procedure would be for every third or fourth generation to return to the land for renewal and fructification. Unless this takes place periodically they lose their idealism and immaturely grow to seed. In South Africa this kind of rotation was possible until lately when there existed a reasonable balance between the population of urban and rural areas: the movement of the last few decades and the resultant change in methods and values on the platteland have made it almost impossible for the young townsman to revert to the farm. The trek is fatally one-sided.

In my own church this movement has worked a radical change. When I arrived in the Transvaal in 1913 not more than 20% of our congregations were attached to the large towns and cities. In the work of the church their influence—on my own estimate—counted for not more than 10%. We who were in the cities considered that a colleague had been promoted if he received and accepted a call to the platteland. You did your hard apprenticeship in the city and then moved on the steady routine of the platteland. To-day the position is very different. Just about half of the 300 congregations are attached to the cities and in any ecclesiastical gathering they have at least half the say.

In the meantime three universities have been established in our Transvaal cities and have grown to be the largest institutions of their kind in South Africa, enticing ministers with large families into the orbit of their influence. All this has made a deep impression upon the character of the church, I think to the benefit of the Church and the Kingdom of God, because it has roped in the professional and the business man who formerly allowed the farmer to monopolise the lay work of the Church.

Mr. Chairman, I made reference above to the fact that the Bantu had also been drawn to the cities. In one respect the Bantu movement was even more pathetic than that of the European. In 1911 the Johannesburg Municipal area had—I give it in round figures—100,000 Bantu,

of whom only 4,000 were females. As late as 1936 Johannesburg had only 62,000 females out of 230,000 Bantu souls. The position has improved but is still far from normal. In 1951 there were 190,000 women as against 280,000 men. The extensive housing schemes of the Central Government and of the Municipalities are making their influence felt on this problem. As a matter of interest I may mention that Port Elizabeth, the city that has throughout taken the lead with regard to housing, is the only place where parity between the Bantu sexes has been reached, with Kimberley and Pretoria following closely on its heels.

This brings me immediately to my second point: the radical changes that have taken place in the family life of South Africa. I consider this point relevant to the discussions that are to take place here during the next few days because the family is the cradle of the religious life of any nation and any change in that respect will influence the religion of that nation.

The most apparent change in South African family life is with regard to the so-called patriarchal family. It was typical of South Africa that families living in comparative isolation, perhaps indeed because of that isolation, grouped themselves for many intimate purposes into small clans which I call the patriarchal family. At the head of such a group of families was the self-appointed leader, a grandfather, elder brother or other influential member. Even after the country became more densely settled and such groups lived interwoven with other groups, the invisible bond remained strong and useful. Any lapse of conduct in one family was at once noticed by the other members of the group. Any temporal need in one member became the concern of the whole body. The elder members prided themselves on their ability to disentangle any genealogical tangle in their neighbourhood.

Well do I remember as a school-boy spending a week on the farm of our family mentor, my mother's eldest brother. I announced to my young cousins that it had been discovered that the earth was round and was rotating. In due course this got to my uncle's ears and he travelled the eight miles with me by cart to our home to draw my parents' attention to my heresy. In vain did I try to explain that this heretical movement must have started since my uncle left school. I was sent out while the interview with my parents took place. I am sure my parents although they knew better did not make light of the patriarchal admonition. It was the same uncle who was used by God to explain the way of salvation to me effectively and so influenced my irrevocable decision.

But all that is gone or at least very little of it is left and the word family has paled and lost its rich concept of former years. We are indeed the poorer for that change.

In another respect the family has changed namely with

regard to the permanence of the marriage union. I realise that this is a world problem and what is happening in South Africa is only illustrative of a universal tendency. In South Africa the change in this respect over, say, fifty years, has been frightening. At the beginning of the century divorces, separations and irregular co-habitations were highly exceptional and heartily despised. In one of the provinces it was the custom before the end of the last century when a marriage had to be annulled for the parties to appear before the court and take their places under a black veil. Only after this veil had been solemnly severed by order of the court was their divorce effective and were they allowed to go their separate ways with their respective portions of the veil.

Compare that with what is happening to-day. On the Rand one out of every four marriages ends in the divorce court. If the parties agree to the divorce beforehand, as they usually do, there is nothing except the comparatively short lapse of time and the inconsiderable cost of litigation to save their marriage. I need not labour this point any further. Divorce is undermining the sanctity and permanence of marriage with the result that the family, the basic unit of society, is losing its power and significance.

The family moreover has largely to be discounted to-day as the instrument and agent for passing on religious knowledge and experience from one generation to another. The annual reports of most congregations, formerly only in the cities but now also on the platteland, mention the gradual disappearance of family prayers and of the reading of devotional books, while even the formal saying of grace at meals is struggling for existence. All this is easily explained by our new way of life. If the mother has to run to catch the bus for her job and the father leaves home for work at an unearthly hour, if children are left to their own devices and schools have to make frantic efforts to substitute services for the work neglected at home, if homes are degraded—as one has said—to filling stations by day and parking places by night, it is small wonder that the new generation queries the reality and efficacy of religion.

And what about the size of our families? I have only been able to procure the figures for European families. They throw light upon the conviction of the nation—or lack of conviction—that notwithstanding sacrifices demanded, the duty of the family is to procreate itself. The average size of the European family in 1911 was 4.76; just after World War I in 1921 it had slightly decreased to 4.65. After the great depression it had shrunk to 4.11 in 1936, and after World War II in 1946 to 3.86. At our last census in 1951 it stood at 3.83. This means that in 40 years there has been a decrease of almost one child per family. Now I must remind you that South Africa, unlike the greater part of the world, is not yet overburdened with its population. In some countries the small family

may be a sign of wisdom, in our country surely not. Making allowance for all the good arguments that can be adduced in favour of the declining birth-rate, the fact remains that Christians who realise the value of the family as God's instrument for His service on earth cannot make light of their procreative function.

Thank God there are many homes in our country as in other countries to which this pathetic picture does not apply. These homes are our hope for the future. They are the handful of heaven preserved from yesterday and will in God's good time be used to save society.

Before leaving the question of the change we are presently undergoing as it affects the family, and still using what is happening in South Africa as my illustration, I wish to tell you in a few words what we are doing about it. A few months ago representatives of all interested welfare organizations in the Union met at Pretoria to review the position of the family in South Africa. It was eventually decided to hold a Family Year from April 1960 to April 1961, culminating in a national family conference at Pretoria in April 1961. A thoroughgoing investigation is on the point of being completed. Three volumes of a comprehensive report have already been published and the remaining nine volumes should appear before the conclusion of the Family Year.

The Steering Committee intends carrying on the same work on behalf of Coloured people, Bantu and Indians.

The general plan has been considered by the Government and has their approval. A family policy for South Africa is what we are setting out to formulate. We have arranged our programme so as to link on to the Union Festival which will just be concluding when we begin. It would clearly be folly to rejoice in the existence of the Union for 50 years and to boast about our industrial achievements, unless we take active steps to strengthen the basic institution on which all this rests—the family.

Mr. Chairman, perhaps you will say, and correctly so, that I am dealing with the symptoms of change and not with the underlying principle. The urbanisation of the population and the altered status of the family are in my opinion two of the most important phenomena of our change. I could add to them, as no doubt could all of you.

But a more profound change has taken place than appears on the surface and I have no doubt that it is to that change that this conference will have to devote much of its attention. Stated in the plainest non-theological terms it is a question of our consciousness of God. People are asking quite seriously whether religion makes sense these days. Is prayer efficacious? Do we require God? Are we not getting on quite nicely without him?

I do not say that we have discarded God, but we have put a question mark behind His Name. The consciousness of God as ever-present and all-sufficient is on the

wane. It is true we are still being propelled by the religious life of previous generations. The traditions of centuries enable us to carry on the formal operations of the Church. The contagious action of the herd inspires us to make considerable sacrifices for the maintenance and extension of work connected with the Church. But does the reality of God's Providence actually inspire our doing and giving? Has the personal experience of the saving power of Christ taken possession of our being and become the basis of our dealing with evil? Has it become the ever-handly subject of our conversation? Are our decisions actually being guided by the Spirit of God so that we approach in some measure to the perfect obedience of Christ?

Here is the profound change that South Africa, and, I fear, the world is undergoing. True, personal religion is being considered unnecessary and irrelevant by the children and grand-children of a generation that looked upon God as their greatest riches. Let me take my illustrations from South Africa again.

One hundred and twenty-one years ago to the day the two forces representing African heathendom and Christian civilization were approaching each other in the North of Natal. Each knew that the impending clash would be fatal and would finally decide whether the European effort to plant civilization in the interior of Africa would be successful. I do not wish to deal with the conflict and its results, but only with one phase of that historical event. As the day of the conflict approached the leaders of the Europeans got together and seriously considered their duty of making a covenant with God about the matter. Quite naturally they laid their proposal before their 360 followers. It was accepted and Theal, the South African historian, says that during the following days the command moved forward as a peripatetic prayer-meeting.

I am not now dealing with any other aspects of the occurrence than just this: 360 soldiers in their right mind publicly make a covenant with God and thereafter risk all. For them and those at home God was a reality and His concern about their affairs an established fact. Prayer was the natural expression of their dependence upon Him. I

am not suggesting that they were all saints but their frequent lapses were recognised and condemned as such.

I could tell of friends living many miles apart who rode to a trysting place on the first day of every quarter of the year to spend a few hours together in serious discussion and prayer. Yet, it was not only these exceptional cases but the general flow of religious life and the very real contact with God which kept Christianity alive during those first painful centuries of our history.

What a change has come over us to-day! I have already stated my fears above. The following will illustrate my point. A friend of mine served a large congregation of newly-arrived settlers under one of our government irrigation schemes. These settlers had come from drought stricken areas and revelled in their new-found abundance of water. Speaking to them on the subject of our daily dependence on God, he said, "You fellows, when you were on the Karoo during a drought held a prayer-meeting and humiliated yourselves before God; now, when you are short of water, you 'phone the engineer at the dam. You are learning to get on fine without God!"

Mr. Chairman, exactly a century ago in 1860 the greatest religious revival South Africa has yet known spread over the country. It started in the Western Province and gradually spread along the southwest coastline, penetrated the Karoo and even made itself felt in the distant republics of the Orange River and of the Transvaal. The annual reports of congregations during that period make fascinating reading. Old feuds were settled in the Spirit of Christ, proscribed debts were paid, the gospel was brought to all, drinking-houses were deserted and places of worship crowded. Pious ministers, missionaries and teachers were imported from Scotland, Holland and Switzerland and religious life was stimulated in every way.

I must not anticipate the discussion that is to take place during the following days, but I venture to say what is, I suppose, a commonplace, that any solution which leaves out the application of the Gospel to our sore need can be no permanent solution. May our conference herald such a time of revival for South Africa and for the world!

The Task of Sabra

AS OUTLINED AT THE TENTH ANNUAL CONFERENCE, DURBAN.

The Afrikaans Organisation of Race Relations. Translated and summarized by G.C.O.

Dr. A. L. Geyer, in his presidential address referred to the task of Sabra in a changing Africa. Sabra, he said, is not a political organisation in conflict with the present government but it shares the Apartheid ideal. The type of members within the organisation indicates that it is neither a political nor a mass organisation. Sabra is not a

pressure group and refrains from prescribing any political policy, nor has it as its task to pass judgment on what the government is doing. Sabra for example championed the establishment of separate universities for non-whites and it was invited to give testimony before a parliamentary committee in order to give details for the drawing up of a

bill with regard to this issue. Sabra did so and considered its task as completed—the question whether Sabra is satisfied with the findings of the committee is not regarded as its concern by this organization.

The task of Sabra can positively be stated as follows : study, guidance, information. The latter, Dr. Geyer considers, is Sabra's most important task. Africa is changing in such a revolutionary way that many do not or even cannot keep trace of the developments. Many again, who are used to the good old patriarchal system, do not understand the question of granting political rights, self-government, and even independence, for the South African Bantu. But such ignorance must be removed.

Guidance can only be given when intensive study has been done and some of Sabra's members have already made great contributions by way of scholarly study although more indeed could have been done. The main reason of failure however is the chronic lack of funds.

This Conference was being held to discuss different aspects of developments in Africa beyond the borders of South Africa. To our shame, said Dr. Geyer, we know very little about the rest of Africa. It is, however, of the utmost importance that this changing Africa should be closely studied. In South Africa itself the separate development of Bantu areas brings a number of questions to the forefront which need close study. Dr. Geyer mentioned two examples : (a) he did not consider the most difficult governmental system, namely the British parliamentary democracy, as the fittest system for 'Black' (Swart) Africa. He doubted whether we could consider a parliamentary system on the British model as suitable for our Bantu areas. But, on the other hand, nothing less than some form of democracy there, will give satisfaction. Whether the measure of democracy which is inherent in the Bantu governmental system can be adapted in order to serve the needs of a modern state should be a subject for study.

Industrial development is of vital importance for the development of the Bantu areas. For this, technical knowledge and capital are also of vital importance. It must, however, be done in such a way that the Bantu himself takes the lead. The present Prime Minister maintained on 5th December, 1950 : "The present Government believes in the supremacy (baasskap) of the European in his sphere, but then it also believes in the supremacy (baasskap) of the Bantu in his own sphere." (Cf. 'Bantoe' July, 1958).

In its study Sabra will sometimes be ahead of the government because it speaks before the public is ready for the next step, while the government usually acts after the public have been prepared for the next step. The government will not always follow the path which Sabra indicates. (Sabra is not infallible, neither is the government!) If Sabra is not more often than not ahead of the government,

this in itself will be an indication that Sabra has no further task.

This organization according to Dr. Geyer, does not associate itself with four types of white people amongst us :

(a) Those people who are fully in favour of Apartheid, if it does not entail any personal sacrifice on the part of white people who are not prepared to pay the price.

(b) Those with the attitude : we fight with our backs against the wall. This is a very negative attitude. Sabra fights to win and believes in the victory.

(c) Those who would like to see that the white nation continues to exist but who believe it has already been defeated : they have no faith in the future. They are simply passive.

(d) The small group who would like to see here a multi-racial nation in a multi-racial state. They fully sympathise with the up-and-coming black nationalism.

Sabra does not associate itself with any one of the above-mentioned groups. In the light of developments elsewhere in Africa, Sabra believes more than ever that we in South Africa have only two alternatives : the way of apartheid or the way of destruction. The question at stake is not whether our Bantu will receive political rights, because they will get them : but the question is *how* will they get them? How can we speak and act as if only our Bantu in the Union will agree to maintain a subject position whereas in the rest of Africa one state after another becomes independent? How realistic are those who think that Bantu nationalism will be satisfied without majority rule? The answer comes in clear language to us from East and Central Africa. Without Apartheid the Bantu will get all political power into their hands. A peaceful solution of the relation between white and black can only be found in Apartheid.

Fort Hare Advisory Council.

These are the names of the gentlemen appointed by the Bantu Education Department to serve on the body to advise the Council of Fort Hare University College :

Chairman : Councillor Saul M. Mabude.

Members : Mr. E. W. M. Mesatywa ; Dr. M. O. M. Seboni ; Rev. J. C. Mvusi ; Rev. J. J. R. Jolobe ; Mr. R. Cingo ; Chief K. D. Matanzima ; Chief E. M. Songoni ; Chief D. D. P. Ndamase ; Mr. S. S. Guzana Rev. E. T. Mattheus.

This selection is a good one and promises well. It is so good that it is capable of discussing on equal terms with the member all matters arising in the real Council, and it is a pity that it will be debarred from doing so. It suffers from another defect namely, that there is no direct representation of the people or interested bodies as was the case with the former Council.

Union must Learn from Wider Africa

NOTES OF AN ADDRESS TO THE RACE RELATIONS INSTITUTE

By Dr. the Hon. Edgar Brookes, Chairman Elect.

DURING the very period in which the wider Africa has been liberated, South Africa has rushed along in the opposite direction. World opinion has over-simplified the South African position. But, however imperfectly informed, over-simplified, dogmatic and occasionally sentimental, world opinion is fundamentally and essentially right. The Union has lost the sympathy both of the wider Africa and of the wider world: it cannot in 1960 expect, as it could have expected in 1910, sympathy or support from the world outside in the event of any African uprising within its borders.

This warning was given to the 30th annual Council meetings of the South African Institute of Race Relations in Durban by Prof. the Hon. Edgar Brookes, the Institute's new President-elect. Prof. Brookes was summing the Institute's evaluation of Fifty Years of Union with a public address on "South Africa and the Wider Africa, 1910-1960."

Afrikaners' Misfortune.

"It is the misfortune of the Afrikaner," said Prof. Brookes, "that the very real advances in thought which he has made are treated with contumely by a world which does not accept his premises." The instinct of the world is right "that the tradition of *apartheid* is a straight-jacket incompatible with the changing life of the world of 1960."

"The golden image of *apartheid* has been elevated above God, as is clearly demonstrated by the fact that those who worship will grant to a white atheist privileges which are denied to the most devout and faithful African."

The half century 1910 to 1960 had seen "quite revolutionary changes in the wider Africa, most of them during the last two decades." Colony after colony has gained its independence, and in these new states there has been an insistence on universal suffrage and on a twentieth century theory of democracy "very different from the liberalism of John Stuart Mill."

Universal Suffrage?

"Universal franchise is not necessarily the best way to efficient government," Prof. Brookes told the Institute of Race Relations, "but the franchise has become a badge of manhood, and to refuse a whole group of people the vote on the grounds of their race and colour only is to deny their humanity."

For a time the Union may need checks and balances, and there might be differences as to the speed of enfranchisement and the details of the franchise. "But," said Prof. Brookes, "the world will not tolerate our denying

all men of a certain racial group the franchise, and in this the world is right."

"Despite all the excesses of African nationalism or authoritarianism, the fact remains that between 1939 and 1960 we have passed a point of no return in Africa's and in the world's history. We can never go back to a world where Africans and Asians are inferior."

"World opinion does not necessarily support (African) nationalism or dictatorship, but it does support liberation and universal suffrage and is markedly against 'colonialism.'"

The Lesson of Africa for S.A. Constitutional Reform.

All but the most radical of the Europeans would like to base the urgently needed reform of the South African Constitution on the principle of Partnership, but it is at this very phrase that all but the most moderate of non-European political leaders tend to look askance, Prof. Brookes said. A study of the wider Africa showed that ultimately the most successful states in South-Eastern Africa will be those which are based on the partnership of individuals for common ends, irrespective of race. "But in countries like the Federation and the Union this cannot be obtained overnight, and a constitution which is totally unacceptable to Europeans, even to many of those of good will, 'cannot help us very much, unless indeed we pin our faith to revolution.'"

"The forces of liberation can be fully as intolerant as the forces of oppression," Prof. Brookes warned the Institute of Race Relations. "If the Afrikaner has to learn to refuse to accept dogmas the rejection of which means ostracism and often political ruin, so has the African in his turn. To say less is to treat him as an inferior, not as an equal, in this war of the spirit of which we are all a part."

In this war "between the juggernaut political dogmas crushing men's spirits and the freedom of the mind and heart, the Institute of Race Relations has for three of the Union's five decades fought not for Africans nor yet for Europeans, but for humans and for the values which most enriched the human spirit," Prof. Brookes said. "This is part of a cosmic struggle, and we have great allies."

Exclusive Afrikaner Nationalism.

"The Afrikaner Nationalism which excludes all from official service who do not accept its central dogma hurts us all," Prof. Brookes said, "but the person whom it hurts most is the Afrikaner himself. If the Afrikaner stopped protecting himself and poured himself out in caring and service for his fellow South Africans, of whatever speech

or colour, he would lose nothing that mattered: he would gain immeasurably. Whatever we do in the way of working out better constitutional machinery, the real problem is a question of the spirit in man."

Climate of Hope.

"In a climate of hope," Prof. Brookes told the Institute "problems become opportunities. The Institute of Race Relations has always stood for the three F's—Facts, Friendship and Freedom. It still stands for them. Thank God that this Institute does exist, that in the welter of hatred and inflexible political dogmas, it does still set up a standard to which the wise and honest may repair."

South Africa's National Sin.

South Africans who desire to remain hopeful by evading the extreme rigours of truth were indulging "in our

national sin—'the lie in the soul,'" Prof. Brookes said. "This is the evil in pipe dreams of *apartheid* which cannot stand the tests of a map, a balance sheet, or an honest election with all the facts laid down."

"The South African who, while remaining a South African, can accept that the world is moving in a direction which is fundamentally right and that South Africa's direction is fundamentally wrong, has achieved a great liberation for himself and his children," Prof. Brookes said. Many White South Africans despair of the future when they face the facts. "But hope is one of the supreme Christian virtues," Prof. Brookes said. "And yet no self-respecting man wants to build his hope on a lie. The facts, even if appalling, must be faced and accepted."

A Problem of a Mixed Society

WHO SHOULD INHERIT THE PROPERTY OF A CHRISTIAN AFRICAN WHO DIES WITHOUT MAKING A WILL?

THERE is normally no difficulty in deciding who should inherit the property of one who dies leaving no will, for the law relating to intestate succession lays down the rules that are to be followed. In South Africa, however, there are two different systems of intestate succession, one in Roman-Dutch law and one in Native law, and rules have to be made to determine which of the two systems is to be chosen. The matter is of considerable importance because in the Roman-Dutch law system of intestate succession all children share equally in the estate of a deceased parent, and provision is made, by statute, for the surviving spouse if the deceased died on or after 5th April, 1934; whereas in Native law everything devolves on the eldest son, the rule being primogeniture of males through males. In Native law women are excluded from the succession altogether but have a claim against the heir for maintenance.

The rules for the choice of a system of law have differed at different times and the problem may become clearer if an outline of the history of the various changes is given. In what was then the Cape Colony in the early period, up to the middle of the nineteenth century, there was no choice at all, the estates of all who died domiciled within the bounds of the Colony being governed by Roman-Dutch law which was, and is, the common law, applicable to all inhabitants in the absence of special provision otherwise. In 1864, however, by Act No. 18 in the Colony and by Ordinance No. 10 in what was then British Kaffraria changes were introduced. In the Colony, under the Act, the test was whether a Native was resident in a Native location or held a certificate of citizenship; if so his property was to be administered and distributed "according to the customs and usages of the tribe or people to which the

deceased person belonged." This test was adopted in the belief that the Roman-Dutch law of inheritance was not suited to Natives in locations and that those outside the locations, if they had any property, would take out certificates of citizenship. In British Kaffraria a different test was adopted. There, under Ordinance No. 10, (Section 1) it was laid down that if the deceased left a widow to whom he had been married by Christian rites (or by civil rites before a magistrate) or children of such a union and did not leave a widow of a previous customary union or children of such a union, then his property was to be administered and distributed according to Roman-Dutch law. An exception was made in regard to property which the deceased had himself acquired by the Native law system of succession (Section 1) or possessed by virtue of Native law (Section 6)—such property devolved by Native law.

Later developments have followed the principle adopted in British Kaffraria. The form of marriage has remained a crucial issue but a further distinction has been introduced in rules framed under the Native Administration Act of 1927. These rules (as amended in 1947) declare that the property is to devolve by Roman-Dutch law if the deceased's marriage was in community of property or under ante-nuptial contract, and that the property is to devolve by Native law when the marriage was neither in community of property nor under ante-nuptial contract. By "marriage" the Native Administration Act means a Roman-Dutch law union whether contracted by Christian rites or by civil rites before a magistrate.

It is important to note that the Native Administration Act also decreed that a marriage between Natives should not produce the consequences of a marriage in community

of property unless the parties specially so request before the wedding. As only a few couples ask for community of property or enter into ante-nuptial contracts the majority of African Christian marriages are now Roman-Dutch unions which are neither in community of property nor under ante-nuptial contract, and the result is that the Native law of succession has more and more frequently to be applied to the estates of Christian Africans who die without making a will.

A few examples will make the position clearer. Suppose that D is a Christian domiciled in the Ciskei (if he is domiciled in the Transkei the important date in what follows is 1910 not 1929); that he marries once only; that he earns a salary which, with good housekeeping on the part of his wife, is sufficient to allow him to save a small sum every month; that his savings and other property, e.g. his life insurance, amount to a considerable sum when he dies; and that he dies without making a will and leaves a wife, two sons and two daughters surviving him. If he married before 1929 and his marriage was in community of property, as was normal in those days, his wife receives half of all the property as her half of the joint estate and the remaining half goes to her and to the four children, provided that the joint estate exceeded £600, for by statute she has a preferential claim to £600. So if the joint estate of D and his wife was valued at £1,000 when he died, his wife gets £600 (£500 as her own half of the joint estate and £100 as making up her preferential £600) and each child gets £100. If the joint estate was valued at £3,000 the wife gets £1,800 (£1,500 as her half of the joint estate and £300 as a child's share) and each child gets £300.

A very different result is obtained if D married after 1st January, 1929 in the usual way i.e. neither in community of property nor under ante-nuptial contract. In these circumstances whether the estate be big or small, whether the wife's efforts contributed towards her husband's prosperity or not, everything goes to the eldest son, and the widow, the younger son (if a minor), and the daughters receive nothing beyond a claim against the eldest son for maintenance.

The position is more acute if there is no son. In such a case if D married in the usual manner before 1929 his widow and daughters share the estate under Roman-Dutch law but if he married after 1929, again in the usual manner, Native law governs and everything goes to the father of the deceased, or, if he predeceased his son, as is likely, to the brother or other more distant male relative of the deceased. With families scattered throughout South Africa as they are now it may happen, and has happened, that a person may inherit property from one who was almost unknown to him and for whose wife and daughters he has little sympathy. It may also happen that a Christian's wife and

daughters are left to the mercy of a non-Christian male relative of the deceased.

It may be mentioned here that in the case of an African marrying by Christian rites and having an ante-nuptial contract excluding community of property, the property devolves by Roman-Dutch law but there is of course no joint estate so the wife does not get the half of what the husband leaves—she shares equally with the children or takes her preferential £600 whichever is the greater amount. As nearly all of the income during marriage will be the husband's and go into his separate estate this result may not fairly reflect what the wife has done for the household.

Africans who marry in future may desire to make a declaration ensuring that they marry in community of property or may wish to enter into an ante-nuptial contract and so bring the proprietary consequences of their marriage within Roman-Dutch law, but for those already married there are only two ways of escaping the inequities of the situation outlined above. The first method is open to the deceased during his lifetime, and the second is open to his relatives after his death. During his lifetime a Christian African (and certain other Africans too) may make a will and dispose of his property as he wishes (quitrent land excepted). Whether his family be large or small, whether his children be sons or daughters, and whatever the size of his estate, he can, by making a will make such arrangement as he feels to be equitable. The second method of escape is open to a person's relatives after his death. If he has died without making a will his relatives may appeal to the Minister of Bantu Administration and Development to direct that the property shall devolve according to Roman-Dutch law. The Minister is by regulation empowered to do this but has not often exercised his power, possibly because he may not often have been asked.

What has been said above refers to married people. In the case of the death of an unmarried person whether he or she or his or her parents be Christians or not, his or her property must, under the regulations, pass by Native law. No difficulty is caused if his or her father is alive but if the father is dead and there is no brother the property passes to the grandfather or if the grandfather is dead, as is likely, it passes to an uncle. With the growing independence of children and their increasing earning capacity the problem is likely to become more and more urgent as time passes, particularly in the case of daughters who are teachers or nurses, or earn salaries in some other way. If such daughters or their unmarried brothers wish to benefit their mothers or sisters or younger brothers, they may make wills. This is the only method of escape from the inequities of the situation because the Minister of Bantu Administration and Development is not empowered to act in the case of single persons as he is in the case of married persons.

WHAT REFORM SHOULD CHURCHES ADVOCATE ?

In view of the present state of the law it appears that African ministers and church bodies should consider what advice ought to be offered to any of their people who desire to regulate their affairs in an equitable manner. As there will always be some whom advice does not reach, church bodies should consider who should, in their opinion, inherit the property of a Christian African if he dies without making a will. Having come to some agreement on this question Government should be approached with a request to make a change in the law to provide as the churches desire.

One matter that might be considered as a starting point is the position of those whose marriage took place by Christian or civil rites after 1st January 1929, or who marry in future neither in community of property nor under ante-nuptial contract. At present their intestate estates devolve by Native law but the law could be changed without great difficulty to provide that such estates should devolve by Roman-Dutch law. If an escape clause is desired, that is, if it is felt that in the case of some Christian marriages primogeniture of males through males is desirable, provision could be made to allow the Minister of Bantu Administration and Development, if so requested, to rule in a particular case in favour of primogeniture.

Another matter that seems to require consideration is the position of unmarried persons. As mentioned above, at present Native law is always applied if unmarried Africans do not make wills, and Christian Africans should

consider whether this is in accordance with their desires. A possibility is the Roman-Dutch law system under which both parents, if they are alive, share the estate equally ; if one parent is dead the surviving parent takes one half and the other half goes to brothers and sisters of the deceased ; if both parents are dead the whole estate goes to the brothers and sisters of the deceased and failing them or their descendants, to the grandparents or their descendants.

One question which has not been dealt with already is the provision that should be made in respect of quitrent land. The extent of quitrent allotments is small and sub-division should be avoided. With this in mind the legislature has enacted that each quitrent allotment shall pass to "one male person" and that male person is the heir in Native law. Some modification of this rule might be suggested without entailing the sub-division of the land. It might for example be provided that the land should be inherited by a child of the deceased, male or female, before being given to relatives further removed. Also, as houses built on the land are inherited with the land, one should consider whether others in the family who do not get this valuable asset should not be compensated in some way. Provision could be made to ensure that the others were paid a sum of money by the one who does get the land, or the others could be given a larger share in the remaining portion of the estate.

It appears that the questions raised in this branch of law are sufficiently complex and important to merit the attention of all African Christians and of the churches of which they form a part.

A. J. KERR.

Sursum Corda

IN the second volume of Arthur Bryant's edition of the War Diaries of Field Marshall Viscount Alanbrooke, there is a timely illustration of where to look for courage. The Field Marshall was of course the Chairman of the Committee of Chiefs of Staff for 4½ years of the six of the second world war. He and his fellow chiefs were the architects of victory on the technical side, and were in daily contact with the Prime Minister and the Service Ministers. They were never in the public eye ; their deliberations and movements were top secret, but their duties took them to most theatres of war on the face of the globe. Sometimes the tensions they had to withstand were almost unbearable and the temptation to resign and leave others to carry the burden was often great. But they carried on till the bitter end—a supreme example of courage and endurance. Daily, for the information of his wife, Viscount Alanbrooke wrote down the bare bones of the day's events, and it is these short notes that have now been published under the editorship of a professional historian. In one of these entries, recorded on VE day, May 2nd

1945, the Field Marshall sets down the account of his state of mind when Prime Minister Churchill, after Dunkirk, offered him the post of C.I.G.S. He notes : "I remember the night Winston offered me the job of C.I.G.S. in the large smoking room at Chequers, and when he went out of the room shortly afterwards, I was so overcome that my natural impulse was, when left alone, to kneel and pray God for his assistance in my new task. I have often looked back, during the last 3½ years, to that prayer. I am not a highly religious individual according to many people's outlook. I am, however, convinced that there is a God, all powerful, looking after the destiny of this world. I had little doubt about this before the war started, but this war has convinced me more than ever of this truth. Again and again during the last six years I have seen His hand guiding and controlling the destiny of the world towards that final and definite destiny which he has ordained. The suffering and agony of war must exist gradually to educate us up to the fundamental law of 'loving our neighbour as ourselves.'"

American Influences on African Education (2)

ONE happy result of the visit of the deputation of the Phelps-Stokes Foundation to South Africa recorded last month, was an invitation extended to the Principal of Fort Hare to be the guest of the Foundation and make a study of the Negro Colleges and Universities of the United States. By the end of 1921 I had completed six strenuous years as Principal and House Master, and nearly as long as Secretary-Treasurer, without having been out of reach of the College for more than a few days at a time. The Council therefore granted me six months' leave, rather more than two months of which was to be spent on the visit to the United States. The planning of the tour was done by Dr. Jesse Jones and the efficient secretaries of the Foundation, and the pleasure and benefits of the excursion for me were immensely increased by the fact that Mr. D. McK. Malcolm, then Chief Inspector of Native Education in Natal, and a noted authority on Zulu Language and customs, was also invited by the Foundation. We made the tour together and were thus able, from our different professional standpoints, to discuss, compare and contrast our observations against the background of our South African conditions and experience. For my part I can only say that I was deeply impressed by this brief contact with another tradition than that in which I had been reared and I have remained ever since appreciative of the warm hospitality of the people of the States and of their energy and enthusiasm in tackling the educational problems bequeathed them by the liberal immigration policies of the 19th century.

From notes made at the time I recall here a few of the more permanent impressions which after the lapse of 38 years I can still recognise as strands in my own professional education and which have been woven into the experience I had the opportunity of transmitting to the non-European students who came under my direction.

The first impression recorded by anyone going from South Africa to the United States cannot but be one of wonder and exhilaration on moving from a community of a few millions to one of many, now well beyond the hundred mark. But in addition to this impression it is of even more interest to a South African to note the numerical predominance of the white over the black, except in the "Deep South" where the relative proportions more nearly approximate to those we know in South Africa. The absence of racial fear, and of the cause of it, entirely transforms the situation in America, at least in the North, from that confronting the South African, who is seldom ever quite free of it at home. In the same context another difference between the countries relates to the simplicity of the racial composition in the United States. Leaving out of account the Red Indian, who is racially in a negligible

minority, one finds, generally speaking, only the clear division between black and white. One is either a Negro, however light the skin colour, if colour is present at all, or a Caucasian, whatever the depth of the tint: and that is that. In theory, politically and administratively, there is no problem at all, as "all men are created equal," but 40 or 50 years ago, the social and political tensions in the Southern States caused as much concern as in other countries similarly situated. The present campaign by the Federal Government of the United States against social and educational prejudice is a sequel of the second world war. The success or failure of this policy is bound to have repercussions in all mixed communities throughout the world and is of course of special interest to all whose homes are in Africa.

Landed on a vast continent which, in addition to natural increase, was adding rapidly to its population by immigration from the poorer and more densely peopled countries of Europe, we were deeply interested to see what stress was laid upon the schools and colleges as agents of deliberate Americanization. Throughout the British Dominions sufficient reverence is paid to the national emblems, but I have not seen, in schools in this country or elsewhere, the national flag so deliberately pressed upon the esteem and affection of the young as the Stars and Stripes was then on the youth of America. With this went also this other fact, that whatever former cultural ties were voluntarily preserved by means of national languages and custom, the universal medium of communication and therefore of instruction, was basically English, which, in spite of phonic variations more or less extreme, was intelligible in speech and writing from one coast of the vast continental stretch to the other. The relative economy of a decimal monetary system, which of course they also enjoy, compared with the advantage of a common language, and contrasted with the polyglot confusion of South Africa, seemed of minor importance.

A prominent American educationist, speaking of the white population said: "There is nothing for which the fathers and mothers of America care more than for the proper education of their children." And this concern, which is abundantly evident in the generosity of the people towards the endowment of their schools and colleges, sets the tone for the whole country, for the Negro schools as well as for White. After the first world war the drive for education in America might be summarized in the slogan: "Secondary education for all." The attempt to carry out this programme inevitably brought certain changes in what had hitherto been recognised as secondary education. The authority I have quoted went on to say: "The older education concerned itself with memorizing facts and

underlying principles, without great regard to whether the facts and principles are really of much account in our present world. The older education overlooked the fact that not only do we more easily learn those things which men and women find worth using, but that we learn most effectively when we engage in the world's work. Instead of studying in order that we may become citizens of the world, we now become citizens of the world by directly engaging in activities in which true citizens should engage. Our school has constantly endeavoured to make the pupils wish to know the truth about worthwhile things." This gives the angle from which schooling was being viewed in the States after the first world war. It was a doctrine of learning by doing, conditioned perhaps by the necessity of moulding new citizens to an American way of life, partly also by having to adapt courses, syllabuses and standards to the large influx of secondary and college students. It involved also a reconsideration of the traditional logical organization of school subjects and their adaptation to the practical occupations engaged in by the members of the society in which the youth was already immersed. In all this there was apparent a liveliness which in their circumstances seemed to us to be eminently sane, if only as a safeguard against the formalism which everywhere acts as a drag on educational practice and progress.

Of course the best exemplars of the doctrine of learning by doing were the Negro Schools. The theory was stated by the founder of Hampton Institute for Negroes after the civil war and the emancipation. The freed Negroes were so poor that if they were to be educated at all, some plan by which they could earn while receiving schooling was absolutely necessary. But if the plan was economic in its genesis, it was soon found that it had educational advantages as well. General Armstrong felt that mere tuition was not enough "to rescue the freed negro from being ever a tool. Our two years' experience of the work-study plan," he said, "has been satisfactory. Progress in study has been rapid and thorough; not excelled, I venture to say, in any school of the same grade. There has been a steadiness and solidity of character and a spirit of self-denial developed, and appreciation of the value of opportunities manifested which would not be possible under other conditions." At the beginning of this century, Dr. Frissell, a successor of General Armstrong in the headship of Hampton said: "Down at the foundation of Hampton lies the idea of labour. All education has for its object the fitting of the student for work." Dr. Booker T. Washington, who had been a student at Hampton, adopted the same principle when he founded the now equally world-famous Institution of Tuskegee in Alabama, where the work-study plan took an even more dramatic shape by alternating work and schooling day by day, a device not altogether admirable educationally, but making a great

appeal to white popular sentiment and so obtaining support for the school on a generous scale. In other schools and technical institutes similar practices were adopted with variations. In one College, for example, practical work and theory alternated at five-week intervals, which ensured that a piece of work or plan of study had more elbow room to finish as compared with the day-to-day scheme, without detracting from the principle. By thus keeping work and theory so strictly co-ordinated, they came near to solving one of the perennial difficulties of training for many professions and industries, viz., that of imparting skill sufficient to match the theoretical instruction and of importing adequate theory into the practical training of apprenticeship systems. As so often happens the devices employed to meet the peculiar needs of underprivileged groups prove themselves capable of transfer, with educational advantage, to other groups not under the same economic necessity.

To some extent the same correlation of work and study runs through most departments of American education. Even if not specifically built into the curriculum, the plan of working one's way through College is common practice in the States, even with white members of well-to-do families and the benefit thus obtained by the student is certainly not to be measured by the money earned. The scarcity of labour in the post-war periods has done much to spread the doctrine of work-study plans all over the world, thus making for the development of earlier independence in youth and, in a very special degree, revolutionizing all previous assumptions in regard to the education and employment of women.

It was our observation that even if secondary and College studies were not generally so rigorously followed or to such stages as we had been accustomed to, there was a liveliness of apprehension, a disposition to make a beginning with new studies, and an unconventional approach to them which looked at possibilities without undue reference to accepted experience, and coupled with this attitude was a readiness to experiment. The whole system seemed geared to get at the essentials quickly, by training the attention directly on the object in view, as illustrated for example by the displacement of conventional methods of examination by batteries of tests of intelligence and attainment. We found also that education to the Americans was regarded not as a veneer or accomplishment but an instrument at their hand to enable people to prepare themselves to undertake jobs which were formerly the mysteries of guilds, trades or professions. The three R's, mathematic, science, and even language, were in the popular view not only mental exercises but were there to be applied to the real work of the world. This vitalization of studies, which we found running through every department, was perhaps the most striking impression which we carried

away from our too brief contact with American schools and colleges.

ALEXANDER KERR.

New Books

Niederberger, O., Kirche—Mission—Rasse : Die Missionsnauffassung der Niederländisch-Reformierten Kircher vo Südafrika (Schöneck-Beckenried, Switzerland). 1959 : xviii + 402.

The author is a Roman Catholic theologian, who has worked as missionary for the SMB. The first three sections of his work with the title "Church—Mission—Race" were submitted in 1956 in the theological faculty of the Pontificia Universitas Gregoriana in Rome in fulfilment of the requirements for the Doctorate of Theology. The work was conceived in Southern Rhodesia, where the proximity of Dutch Reformed and Roman Catholic mission stations suggests comparisons of mission methods and theology.

The author believes that it is a tragedy that Christianity in its struggle against paganism and Islam on the one hand, and secularism, materialism and Communism on the other, should not present a united front. Whoever is concerned with the conversion of pagans cannot be unconcerned with the question of Christian reunion. The unifying influence of mission work on Protestant Churches cannot be denied. Its unifying influence on relations between Protestants and Roman Catholics is doubtful. But, the author believes, Protestant mission work shows features which might encourage a theological rapprochement. The present work is to bring about greater understanding for the mission work of the Dutch Reformed churches.

The first section deals with the church concept of the D.R.C., the second and third sections with the beginnings of missionary activity in the D.R.C. and its history in the 19th century. The fourth, the most important, section discusses the extension of the D.R.C. mission work in the 20th century and its justification. Here we find chapters on the traditional segregation policy of the Union, the present apartheid legislation, the relation between the D.R.C. church(es) and "the people," and chapters on the D.R.C. mission work in the Union and abroad (Rhodesia, Nyasaland, Nigeria). The section is wound up with a chapter on the mission concept of the D.R.C. (duty and privilege of mission work, the mission church and mission methods).

The literary sources have been exploited in an unequal manner. In the bibliography important works, e.g., Groves, C.P., "The Planting of Christianity in Africa," and Richter, J., "Die Geschichte der Berliner Mission" are not listed. Historical surveys often rely on secondary sources, e.g., on p. 69 the significance of "religion" as divisive factor between whites and non-whites in the 16th

and 17th centuries is derived from a psychological treatise (I. D. MacCrone : "Race Attitudes in South Africa.")

The author leaves no doubt that he cannot accept the theological justification for apartheid (his doubts are well summarized on pp. 260-2). But he acknowledges that the D.R.C. sees the duty of evangelization, recognises missions as the work of the church as a whole and develops a commendable zeal in this work. He is wise enough to conclude that this mission urge is the obverse of the apartheid policy : "The concatenation of D.R. mission activity and the racial policy of the Afrikaner has resulted in an unforeseen upsurge of the interest in missions. The D.R.C. member is to an astonishing degree prepared to work in the uplift of other races, provided the basic separation of races is accepted." (p. 385). The book can thus be taken as a sign of the greater charity with which Roman Catholic missionaries view the work of their Protestant fellow workers, and as such it is to be welcomed.

O.F.R.

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Healdtown Instructional Pamphlets

Elsewhere in this issue are advertised a new series of books for use in Bantu Training Schools. This fine series of teaching books should be possessed by Teachers wishing to do the best for the children under their care. The authors are Miss K. S. Kelly and Miss M. Floweday, who have been responsible for the first five Pamphlets. They have trained thousands of Africans and the quality of their writing is up to the high standard of their teaching.

Mrs. B. Atkinson, who has contributed Nos. 6 and 7 of the Instructional Pamphlets has also spent all her teaching career in the service of the African people.

The whole series consists of seven booklets at present—Environment Study for Std. I and for Std. II, the Aim of Environment Study, Health Topics, Health and Physical Education, Junior Homecraft Nos. 1 and 2. Others are promised, so that the Bantu Teacher and the Training College student will have a full range of books unequalled in content. The prices, in the tradition of the Lovedale Press, have been kept as low as possible.

We strongly advise all concerned with teaching in African Schools to possess themselves of these books.

R.W.

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BOOKS ALSO RECEIVED

Pascal : Pensees (Selections) S.C.A. 9/6.

Friendship : A guide to problems of Relationship Eveline Holmes S.C.M. 6/-.

Christianity in a great city, Plays on the Epistle to the Corinthians. Muriel Hardill and Robert C. Walter.

Lament for Victory : The Story of King David S.C.M. 15/-
Religion and the Scientist, S.C.M. Addresses by Seven Scientists. 5/-.

Tomorrow is a Holiday : A South American Journey S.C.M.
by E. H. Robertson 8/6.
Difficulties in Christian Belief : A. C. Macintyre 8/6.

FORT HARE NOTES

Final College Ceremony : Mr. G. F. Cooper writes :
"Dr. Alexander Kerr, Professor C. P. Dent and Professor Raymond Burrows, the three Principals of the University College since its foundation in 1916, addressed a final gathering there on Thursday 24th December at the unveiling by Mrs. Kerr of a commemorative tablet in Livingstone Hall. "This ceremony" said Principal Burrows, "marks the end of a chapter in the history of Fort Hare. The Governing Council, Senate, Lecturers' Association and past and present students—all of whom are here represented—are anxious to leave this tangible record of the efforts and sacrifices of those who founded and supported the College, as well as those who taught and studied here with the encouragement of the Department of Education, Arts and Science, under the guidance of the University of South Africa and in more recent years, Rhodes University. Among those present were Professor and Mrs. Z. K. Matthews, both former students of the College and members of the staff, Professor Matthews having been the first graduate of the College ; from Rhodes University came Dr. and Mrs. J. R. Wahl and Professor D. Hobart Houghton whose father, Mr. K. A. Hobart Houghton is the oldest living founder of the College."

IN MEMORIAM

DAVIDSON DON TENGO JABAVU

By D. J. Darlow.

I must not let you pass without a word.
Paeans of praises sounded o'er your grave
And solemn tribute poured from grateful hearts.
(I wish you could have heard them. Did you hear ?
And did they make you glad as when of old
Your face was filled with laughter when you heard ?)
The valley smiled and wrapped its kindly folds
About the hosts of mourners, soothed their tears.
They will not forget, but spoken words
Float on the breezes and are heard no more.
Maybe a writing, in the days to come
May tell of you, and youth will pause to know
How great Jabavu lived, and follow on,
Planting their footsteps in your visioned way.

Your father, Tengo, showed to you the path
That led to mountain heights, with thought and prayer
Fostered your climbing, sent you to England.

Heavy was the toil and strange the far-off land
Where kindly hands and understanding hearts
Opened the windows and unlocked the doors—
For one they opened windows ; for a host
The blinds were lifted and the door a-jar.

Jabavu worked and conquered. With what pride
Old Tengo hailed his son when he returned,
Baccalauriat in Artibus
In Universitate Londinii.

Then began the toil that laid the stones
On which the edifice is reared that now
Towers to the mountains. So had Tengo dreamed,
And men of clearer sight, that on a hill
Of ancient warfare there would rise a fane
Of learning where the Bantu youth might grow
To higher spheres of wisdom. Loyally
The young Jabavu laboured. There he taught
And wrote ; he travelled joyously ; he gave
With true devotion all he had and was.
Often in lighter mood he played and sang
And laughed with kindness glowing in his face.
Deeply he sorrowed, deep as midnight kloofs,
When hopes were dashed and from the Nation's roll
His people were removed. "No hope," he sighed,
They're all against us now. No hope !"
But on he laboured, goodness in his heart,
Rejoicing as he saw young men and maids
Promising as dawn or showers of comfort
In a time of drought. As No Collegi grew
So grew his pride—Fort Hare so nobly planned,
Growing so fair, sending her fruitage forth
To bear the seed to distant hills and homes ;
Her children tell in music and in verse
Their aspirations, and in pictured art
Portray the life around them and their dreams ;
In healing and in training of the young
They seek the varied walks of teeming life.
On they are marching with devoted hearts
Faithful to No-Collegi in the storm.

Grief came to you and smote you on the brow.
You did not cringe in pitying bitterness.
Hand in hand with Him who guided you,
On you strode with noble head erect
Keeping your manhood and your dignity.
At last came honours woven like laurel wreaths
About your shoulders. These shall never fade.
They shall adorn you till the end of time,
Nor shall your memory wither in our hearts.

All political news and comment in this issue are contributed and written to express the views of the *South African Outlook* by A. Kerr, Lovedale, C.P.